ABRIDGED BAYÂNUL QUR'ÂN



by:

Hakimul Ummah Maulânâ Ashraf 'Ali Thânwi
rahmatullâhi 'alayh

A simple yet comprehensive translation of the Qur'ân for those treading the path of sulûk

Sûrahs covered : Sûrah al-Fâtihah and thereafter Sûrah ad-Duhâ till the end of the Qur'ân.

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ABOUT THIS BOOK

The Qur'ân has been translated into many languages by many different scholars. There are a large number of translations of the Qur'ân in the Urdu language. Among the most prominent of these translations is the *Bayânul Qur'ân* of *Maulânâ Ashraf 'Alî Thânwî rahmatullâhi 'alayh* who is unanimously accepted as the *mujaddid* (reformer and rejuvenator) of our times. An abridged English translation of *Bayânul Qur'ân* is now presented to the readers.

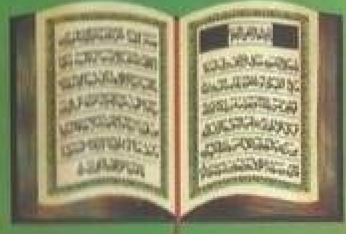
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A distinguishing and added feature of this translation is that it contains the *Masâ'ilus Sulûk* of Maulânâ Ashraf 'Alî Thânwî *rahmatullâhi 'alayh*. This would obviously appeal to those who are following the path of *tasawwuf*. We can safely say that this translation is of paramount importance to the *sâlik* – the one who is treading the path towards true recognition (*ma'rifah*) of Allâh ﷻ.

It is hoped, that by studying this book, the layman and the *sâlik*, will:

1. start appreciating the beauty and splendour of the Qur'ân
2. start understanding these short sûrahs
3. start concentrating in his salâh
4. start getting closer to the true recognition of Allâh ﷻ.

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TABLE OF CONTENTS

SÛRAH AL-FÂTIHAH
THE OPENING
(Revealed in Makkah – 7 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

Allâh ﷻ taught this sûrah to His servants that when they beseech their Creator and Sustainer, they should do so in these words.

١. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ★

1. **All praises are due to Allâh alone who is the Sustainer of each and every world.[a]**

1[a] The different types of creation are known as a separate world, e.g. the world of angels, the world of humans, the world of birds, the world of animals, the world of jinn.

٢. الرَّحْمٰنِ الرَّحِيْمِ ★

2. **Who is very beneficent, extremely merciful.**

٣. مٰلِكِ يَوْمِ الدِّيْنِ ★

3. **Who is the master of the day of recompense.[a]**

3[a] The day of recompense refers to the day of resurrection wherein everyone will be recompensed for their actions.

٤. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ★

4. **You alone do we worship and You alone do we ask for help.[a]**

4[a] This is a plea of the servants in the presence of Allâh ﷻ.

٥. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ★

5. **Show us the straight path.[a]**

5[a] This refers to the path of religion – *dîn*.

٦. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ★

6. **The path of those upon whom You bestowed Your favour.[a]**

6[a] This refers to the favour of *dîn*. Those who were bestowed with this favour are mentioned at another place in the Qur'ân that they are the Prophets, the siddîqîn (the truthful), the martyrs, and the righteous. The verse is as follows: "Those who obey Allâh and the Messenger – they shall be with those upon whom Allâh bestowed His favour – the Prophets, the *siddîqîn*, the martyrs, and the righteous." (4: 69)

٧. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ★

7. **Not the path of those who earned Your wrath nor of those who deviated from the path.[a]**

7[a] There are normally two reasons for leaving the path of guidance: (1) One does not make full inquiries about it. "Those who deviated from the path" refers to such people. (2) Despite making inquiries, one does not act upon the directions. "Those who earned Your wrath" refers to such people. This is because there is normally greater anger [or more displeasure] after [a person] wittingly acts against what was explained to him.

Traditions

'Adiyy ibn Hâtim رضي الله عنه says that Rasûlullâh ﷺ said: "The المغضوب عليهم are the Jews while الضالين are the Christians." Since the predominant trait of the Jews was that of haughtiness and obstinacy, Rasûlullâh ﷺ made them the physical portrayal of المغضوب عليهم. Since the predominant trait of the Christians was that of ignorance, Rasûlullâh ﷺ made them the physical portrayal of الضالين.

Masâ'ilus sulûk

The stage of the *sâlik* ends at "You alone do we worship." He then asks for the consolidation of this stage by "You alone do we ask for help." An explanation of this is that the first move of the *murîd* is the praise of Allâh ﷻ. Once the soul of the *sâlik* is purified and the mirror of his heart becomes clear, the rays of providence (*'inâyah*) which are the consequence of *wilâyah* (friendship with Allâh ﷻ), begin to shine in the soul. When this happens, this purified soul becomes totally devoted to its goal

[Allâh ﷻ]. It then sees the perfect effects of divine providence and His limitless benevolence. Upon this, it praises [Allâh ﷻ] and begins the *dhikr* [of Allâh ﷻ]. The veils of honour are then lifted for it and the true meaning of *rabbul 'âlamîn* (Sustainer of each and every world) is exposed to it. At that stage, it sees everything other than Allâh ﷻ on the brink of destruction, in need of someone for their existence, and in need of *tarbiyah* (divine instruction). It then progresses in trying to gain salvation from the desolation of [trying] to flee [from Allâh ﷻ] and the obscurity of [trying] to gain peace from others [beside Allâh ﷻ].

Upon this, the winds from the sanctified place [of Allâh ﷻ] begin blowing and the graces of *ar-Rahmân ar-Rahîm* blow onto it. It then climbs towards the shining splendour of *al-jalâl* [referring to those attributes of Allâh ﷻ which display His power] from beyond the veil of *al-jamal* [referring to those attributes of Allâh ﷻ which display His beauty] and returns to the true master [Allâh ﷻ]. Then at the point of Allâh's call "To who does sovereignty belong today? To Allâh the one, the almighty" it calls out in anxiety: "I have handed myself over to You and I have turned totally to You." Upon reaching this stage, it has entered the depth of *wusûl* (full connection with Allâh ﷻ) and reached the stage of *al-'ayn* (referring to *'ayn al-yaqîn* – absolute conviction). It has thereby realized the link of servitude and began saying: "You alone do we worship." And this is where the stage of the *sâlik* ends [as mentioned at the beginning]. Have you not seen the leader of the creation and the most beloved of Allâh [Muhammad ﷺ] and how Allâh ﷻ portrayed his *maqâm* (status and rank) by the words: "Exalted is He who took His servant by night from the Sacred Mosque to the Aqsâ Mosque…" (17:1)

The servant then asks for consolidation by the words "You alone do we ask for help. Show us the straight path." [as mentioned at the beginning]. And he seeks refuge from being tainted by the

words "not the path of those who earned Your wrath nor of those who deviated from the path." He thus climbs up in search of perfection and returns perfect. Based on this intricate similarity, salâh is called the *mi'râj* (ascension or climbing up to the heavens) of the believer.

SÛRAH AD-DUHÂ
THE BRIGHTNESS OF THE DAY
(Revealed in Makkah – 11verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

The circumstance of revelation (*Sababun nuzûl*) of this sûrah is that due to illness, Rasûlullâh ﷺ did not get up [at night] for 2-3 days. An unbelieving woman alleged thus: "It appears that your Satan left you." Co-incidentally, there was also a delay in divine revelation coming to him. Upon this, the polytheists also alleged that Rasûlullâh's ﷺ Sustainer [Allâh ﷻ] has abandoned him. This entire sûrah was then revealed. Both these Traditions are from *ad-Durr al-Manthûr* narrated from different books.

١. وَالضُّحٰى ★

1. By the oath of the brightness of the day.

٢. وَالَّيْلِ إِذَا سَجٰى ★

2. And by the night when it grows still.[a]

2[a] This could have two meanings: (1) In the literal sense that the darkness of the night reaches its perfection in the sense that before this perfection, the gradual increase of the light was likened to movement. [Once the darkness reached its perfection, this movement stopped, and the night grew still.] (2) In the figurative sense, i.e. all living creatures sleep away. Their

walking and moving about, and the sounds of their speech and movements come to a standstill.

٣. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ★

3. Neither has your Sustainer forsaken you nor does He hate you.[a]

3[a] The reason for His not having forsaken you and not hating you is that first of all, you did not do anything to deserve this. Secondly, such a matter is generally impossible to conceive of from Allâh ﷻ with respect to His Prophets and Messengers. You should therefore not be grieved by the senseless and baseless statements of the unbelievers. You will continue being honoured by divine revelation.

٤. وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُوْلٰى ★

4. The hereafter is far better for you than this world. [You will therefore receive far more bounties there.]

٥. وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ★

5. Soon shall Allâh confer you [with abundant bounties in the hereafter], and so you will be pleased.[a]

5[a] The correlation between these glad tidings and the thing upon which the oath was taken at the beginning [i.e. the day and the night] is that the continuity of divine revelation and the discontinuity thereof is similar to the alternation of the day and night, and both these are governed by great wisdom. Just as one

alternation [alternation of the day and night] neither indicates abandonment nor anger, in like manner, the other alternation [alternation of continuity and discontinuity of divine revelation] neither indicates abandonment nor anger.

٦. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ★

6. Did Allâh not find you an orphan, and so He gave you a refuge?[a]

6[a] It is stated in the biographies [of Rasûlullâh ﷺ] that he was still in the womb of his mother when his father passed away. Allâh ﷻ enabled him to be brought up by his grandfather and then his uncle.

٧. وَوَجَدَكَ ضَالًّا فَهَدَىٰ ★

7. And Allâh found you unaware [of the Sharî'ah] and so He showed you the way [of the Sharî'ah].[a]

7[a] Allâh ﷻ says at another place: "You did not know what the Book is nor what îmân is." (42: 52) It should be borne in mind that ignorance about the Sharî'ah before the coming of divine revelation is no defect or shortcoming whatsoever.

٨. وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ★

8. Allâh found you poor and so He made you affluent.[a]

8[a] In the sense that you became a partner in the wealth of Khadîjah *radiyallâhu 'anhâ* and made profits from this.

Thereafter, Khadîjah *radiyallâhu 'anhâ* married you and offered all her wealth to you.

٩. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ★

9. So you, [in giving thanks for all this], should not be harsh on the orphan.

١٠. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ★

10. And do not drive away the beggar.

١١. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ★

11. Continue mentioning the [above-mentioned] favours of your Sustainer.

Masâ'ilus sulûk

Ibn 'Atîyyah and a group of scholars are of the opinion that the words "The hereafter is far better for you than this world" could refer to the end and the beginning of Rasûlullâh's ﷺ commission as a Prophet. The *lâm* (ل) in both the words is thus for *al-'ahd* (a *lâm* that is used to show something specific or to specify) or has come in place of *al-mudâf ilayhi*, this would therefore mean: "surely the latter part of your prophet-hood is better than the initial part of your prophet-hood, it will continue increasing in strength and continue rising in stature".

I [Ashraf 'Alî] say: it is also possible that the *lâm* in both the words is for *istighrâq* (a *lâm* that is used to encompass or refer to many things). This would therefore mean: "the latter portion of every condition and state of yours will be better than every initial condition and state of yours". This would be a consolation

to Rasûlullâh ﷺ as regards the delay in revelation coming to him. The withholding or delay in divine revelation is technically known as *al-qabd* [and the opposite of this is *al-bast*]. This would therefore mean that the *qabd* is better than the previous *bast*. If divine revelation resumes, then the *bast* is better than the previously mentioned *qabd*. This is what is required of an *'ârif* (one who has truly recognized Allâh) in all his conditions, i.e. he should not be grieved by any *qabd*, and if this changes to *bast*, he should be grateful to Allâh for it.
"Continue mentioning the favours of your Sustainer.": some scholars of the past are of the opinion that it is preferable to speak of and mention the good acts which one has done provided pride and ostentation is not intended. Mentioning of such bounties has been quoted from many *ahlullâh*. Their intention in doing this was to show their gratitude [to Allâh ﷻ], and not pride and haughtiness.

Qabd: experiencing some difficulty, hardship, restriction, stress, etc.
Bast: experiencing ease, prosperity, tranquillity, peace of mind, etc.

SÛRAH AL-INSHIRÂH
THE OPENING FORTH
(Revealed in Makkah – 8 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ★

1. **Did We not open your chest for you [with knowledge and forbearance]?[a]**

1[a] In other words, Allâh ﷻ gave abundant knowledge to Rasûlullâh ﷺ and also blessed him with forbearance in the face of all the difficulties imposed by his opponents when inviting them towards Allâh ﷻ.

٢. وَوَضَعْنَا عَنْكَ وِزْرَكَ ★

2. **And We removed from you your burden.**

٣. الَّذِيْ أَنْقَضَ ظَهْرَكَ ★

3. **Which had broken your back.[a]**

3[a] The word وِزْر (burden) refers to those permissible matters which were unwittingly thought of by Rasûlullâh ﷺ for some reason or the other, and later on, he learnt that they were unwise or not preferable. Because of his high status and close proximity

to Allâh ﷻ, Rasûlullâh ﷺ used to be very much aggrieved by this just as a person is aggrieved by committing a sin. This verse gives Rasûlullâh ﷺ the glad tiding that he will not be taken to task for such matters.

٤. وَرَفَعْنَا لَكَ ذِكْرَكَ ★

4. And We raised for you your voice.[a]

4[a] In many instances of the Sharî'ah, Allâh ﷻ joined your blessed name together with His, e.g. when saying the *tashahhud*, in salâh, in the *adhân*, in the *iqâmah*, etc. Exaltedness and esteem are obviously found in the name of Allâh ﷻ. Therefore, he whose name is joined to Allâh's name will also follow Him in exaltedness and esteem.

٥. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ★

5. Surely with the present difficulties there is going to be ease.

٦. إِنَّ مَعَ الْعُسْرِ يُسْرًا ★

6. Surely with the present difficulties there is going to be ease.[a]

6[a] While in Makkah, Rasûlullâh ﷺ and the believers were enveloped in various types of difficulties and miseries. Eventually, they were all removed one after another.

٧. فَإِذَا فَرَغْتَ فَانْصَبْ ★

7. So whenever you complete [conveying the injunctions], continue striving [in other individual acts of worship].

٨. وَإِلَىٰ رَبِّكَ فَارْغَبْ ★

8. And whatever you have to ask for, turn to your Sustainer alone in this regard.

Masâ'ilus sulûk

"Did We not open your chest for you?": this could refer to assistance to the soul with a sanctified power and divine illumination so that it [the soul] may be a field for procession of facts, a sky for the stars of faculties, a throne for various manifestations, a carpet for imports – all this was done so that a particular matter may not preoccupy him from another matter and that all matters may be equal in his eyes be they in the present, those that are going to take place and those that already took place. The most appropriate meaning in this context of graceful bestowal is this last explanation.

Others have explained this verse as: did We not expand your chest until it encompassed the unseen and the seen, until it possessed powers of both benefiting yourself and benefiting others? In so doing, your preoccupation with physical relations did not prevent you from acquiring the light of spiritual faculties. Neither did your preoccupation with the welfare of the creation hinder you from being engrossed with matters related to Allâh ﷻ.

I [Ashraf 'Alî] say: the constriction, weightiness and perplexity that is experienced by the *sâlik* before he can reach his goal, and these things which break his back [i.e. burden him] are all included in the word *wizr* (burden). Once he reaches his goal, he is blessed with expansion, energy and tranquillity. These qualities are such that even if he turns his attention to the creation, this does not prevent him from turning his attention away from the Creator. This is included in the "opening up" or "expansion" of his chest. Through the "opening up" or "expansion" of his chest [which was mentioned in the first verse], the burden which caused his back to break is removed. At times he is also blessed with popularity and recognition if the service of guiding [people] is required of him.

"Surely with the present difficulties there is going to be ease.": this makes reference to the fact that striving (*mujâhadah*) for the cause of Allâh is not devoid of the fruit of reaching one's goal. Allâh ﷻ says in another verse: "Those who strive in Our cause, We shall guide them to Our paths." (29: 69)

"So whenever you complete [conveying the injunctions], continue striving [in other individual acts of worship].": in this there is reference to the fact that once the *shaykh* (spiritual guide) completes his guiding and teaching the people, he should occupy himself in supplication and contemplation and should not think that he is not in need of *mujâhadah*.

SÛRAH AT-TÎN
THE FIG

(Revealed in Makkah – 8 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. وَالتِّيْنِ وَالزَّيْتُوْنِ ★

1. By the oath of the fig [tree] and the olive [tree].

٢. وَطُوْرِ سِيْنِيْنَ ★

2. And by Mount Sinai.

٣. وَهٰذَا الْبَلَدِ الْأَمِيْنِ ★

3. And by this city of security [Makkah].

٤. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ أَحْسَنِ تَقْوِيْمٍ ★

4. We have certainly created man in a most beautiful mould.

٥. ثُمَّ رَدَدْنٰهُ أَسْفَلَ سٰفِلِيْنَ ★

5. Then [those of them who become very old], We reduce him to a state lower than those who are in a low state.[a]

5[a] In other words, that beauty and strength is changed to ugliness and weakness, and he becomes the worst of all. The purpose of saying this is to show the height or limit of ugliness whereby there is sufficient proof to show Allâh's ability to return [something to its original state].

٦. إِلاَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُوْنٍ ★

6. Save those who believed and did good deeds. So for them is a reward which will never come to an end.

٧. فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ★

7. Then what thing is causing you to reject the resurrection?

٨. أَلَيْسَ اللهُ بِأَحْكَمِ الْحٰكِمِيْنَ ★

8. Is not Allâh the greatest of judges?[a]

8[a] An oath is taken on four things at the beginning of this sûrah: two trees in which there are many benefits, and two places in which there are abundant blessings. The first place [Mt. Sinai] was where Allâh ﷻ spoke with Mûsâ ؑ. The second place [Makkah] was the place of Rasûlullâh's ﷺ birth, his hometown and the place where divine revelation to him commenced.

The aptness of taking an oath by the two trees is obvious in the sense that trees also grow and flourish. Thereafter, once they become dry, they are worthy of being chopped off. Since in this context, the best of creations [man] is mentioned, the oath was taken in the name of the best of trees. The Mt. Sinai and the city of security [Makkah] are both places where divine revelation was sent down. Both these places have more connection with regard to recompense in the hereafter because it was through divine revelation that knowledge about recompense was obtained.

Masâ'ilus sulûk

"We have certainly created man in a most beautiful mould": the word *taqwîm* means "cultivation of the mind" and "setting right". This is an act of Allâh ﷻ. This verse means that He made man in the most beautiful form and spirit. This would therefore include: [man's ability to] stand up straight, beautiful features, [the power of] perception, intellect, etc. The one who ponders over his self, will see himself as some great people had said, viz. a conglomeration of the seen and unseen and a starting point of being able to derive benefit [for himself] and impart benefit [to others]. Among the things which portray man's beautiful form is that Allâh ﷻ placed in man attributes which would remind him of the attributes of Allâh ﷻ and guide him towards those attributes. It is mentioned in a Hadîth that Allâh ﷻ created man in His form. Another Hadîth states that Allâh ﷻ created man in the form of *ar-Rahmân* – the Merciful [e.g. man has Allâh's attribute of mercy].

"Then We reduce him to a state lower than those who are in a low state": lower than those who are low in the beauty of their

form and appearance. This is in the sense that We turn his form upside down and everything of his is altered. This refers to his state of weakness, old age and decline. This verse is similar to another verse wherein Allâh says: "from among you is he who reaches a state of abject old age." (16: 70) This generally leads to a drop in one's actions which obviously necessitates a drop in reward, i.e. when he is returned to a contemptible age, his actions and the reward thereof drop except for those who believe and do good deeds before they can be reverted to this contemptible age. For them is a reward which will never stop. The following is stated in a Hadîth: "If a servant [of Allâh] falls ill or goes on a journey, Allâh ﷻ writes in his favour the reward equal to that which he used to do while he was healthy and not travelling." In another narration it is stated that Rasûlullâh ﷺ thereafter recited this verse: "for them is a reward which will never come to an end."

I [Ashraf 'Alî] say: this is the proof of the *Ahlullâh* when they console their *murîds* when the latter grieve over their leaving out their *ma'mûlât* due to illness or some other reason.

Murîds: Disciples of a spiritual guide.

Ma'mûlât: The different forms of *dhikr*, invocations and supplications which the *shaykh* prescribes to his *murîd*.

SÛRAH AL-'ALAQ
THE BLOOD CLOT
(Revealed in Makkah – 19 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ★

1. **[O Prophet!] Continue reading [the Qur'ân that will be revealed to you including the present verses] by taking the name of your Sustainer who created [all the creation].[a]**

1[a] The first five verses of this sûrah comprise the very first revelation to Rasûlullâh ﷺ. With the revelation of these verses, his prophet-hood commenced.

٢. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ★

2. **Who created[a] man from a clot of blood.**

2[a] The peculiarity of this attribute [of creating] is that on the basis of bestowing a favour, Allâh ﷻ favoured and honoured man over all the other creations in the sense that He created him from an absolutely inanimate object like a clot of blood. He then caused him to develop to the extent that He created his form and blessed him with intellect and knowledge. Man should therefore render additional thanks to Allâh ﷻ and increase his

remembrance of Him. The clot of blood (علق) is specifically mentioned because it is an intervening state – before it is the drop of sperm (نطفة), man's food (غذاء) and the components (عنصر) of his food. And after it is the lump of flesh (مضغة), the construction of bones (تركيب العظام) and the blowing of the spirit (نفخ الروح) into man.

٣. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ★

3. Continue reading the Qur'ân, and your Sustainer is most kind [in that He gives whatever He wills].

٤. الَّذِيْ عَلَّمَ بِالْقَلَمِ ★

4. He is the one who taught [the literate ones] by the pen.

٥. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ★

5. He taught man [in general, through other means] that which he did not know.[a]

5[a] First of all, this means that learning is not confined to reading and writing – it is attained through other means as well. Secondly, the means [of learning] are not the force in themselves. Rather, it is I [Allâh] who am the real means and the real conferrer of knowledge. So, although you [Muhammad ﷺ] are unable to read, since We ordered you to read, it is We who will give you the ability to read and memorize the sciences of

revelation through other means. And this is exactly what had happened.

٦. كَلَّآ إِنَّ الْإِنْسَانَ لَيَطْغٰى ★

6. Surely, without doubt, [the unbelieving] man transgresses the limit [of humankind].

٧. أَنْ رَّاٰهُ اسْتَغْنٰى ★

7. This is because he considers himself to be independent [of his fellow humans].

٨. إِنَّ إِلٰى رَبِّكَ الرُّجْعٰى ★

8. [O you who are being addressed!] It is to your Sustainer alone that all will have to return.

٩. أَرَءَيْتَ الَّذِيْ يَنْهٰى ★

9. [O you who are being addressed!] Inform Me of the condition of that person who stops

١٠. عَبْدًا إِذَا صَلّٰى ★

10. a [special] servant [of Mine] when he offers his salâh.[a]

10[a] This verse was revealed in connection with Abû Jahal who had stopped Rasûlullâh ﷺ from offering his salâh.

١١. أَرَءَيْتَ إِنْ كَانَ عَلَى الْهُدٰى ★

11. [O you who are being addressed!] Inform me, even if that servant is on guidance [which necessarily means that he is on perfection]

١٢. أَوْ أَمَرَ بِالتَّقْوٰى ★

12. or that he teaches piety [to others as well].

١٣. أَرَءَيْتَ إِنْ كَذَّبَ وَتَوَلّٰى ★

13. [O you who are being addressed!] Inform me, if that person rejects [the true religion without justification] and turns away [from the truth].

١٤. أَلَمْ يَعْلَمْ بِأَنَّ اللّٰهَ يَرٰى ★

14. Does this person not know that Allâh is watching [his disobedience and other acts of transgression]?

١٥. كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًۢا بِالنَّاصِيَةِ ★

15. Never [should he do this]. If he does not desist, We shall seize and drag him [toward hell] by his forelock.

١٦. نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ★

16. The forelock that is soiled in falsehood and sin.

١٧. فَلْيَدْعُ نَادِيَهُ ★

17. So let him call upon his fellow council members.

١٨. سَنَدْعُ الزَّبَانِيَةَ ★

18. [If he does this] We will also call the guards of hell.[a]

18[a] Since this calling [of the guards] was dependent on his calling [of his council members], the absence of the latter (شرط) resulted in the absence of the former (مشروط). At-Tabarî *rahmatullâhi 'alayh* narrates on the authority of Qatâdah ؓ that Rasûlullâh ﷺ said that had Abû Jahal done this [i.e. called his council members], the angels would have come down before his very eyes, seized him and completely destroyed him.

١٩. كَلَّا ؕ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ★

19. [He is reprimanded once again that] never should he do this. [However], you should

never obey him. Rather, continue offering the salâh and acquiring the proximity [of Allâh].

Masâ'ilus sulûk

"continue offering the salâh and acquiring the proximity [of Allâh]": in this there is an allusion to the fact that humility, which is the essence of prostration, is the actual way of gaining proximity [to Allâh ﷻ]. And the most perfect form of humility is *fanâ'*. The basis of *fanâ'* is therefore being in close proximity [to Allâh].

fanâ': to lose oneself in the love of Allâh ﷻ.

SÛRAH AL-QADR
THE DECREE

(Revealed in Makkah – 5 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. إِنَّآ أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ★

1. Surely We revealed the Qur'ân in the night of power.

٢. وَمَآ أَدْرٰكَ مَا لَيْلَةُ الْقَدْرِ ★

2. Do you know what the night of power is?

٣. لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ★

3. The night of power is better than a thousand months.[a]

3[a] In other words, the reward for engaging in the worship of Allâh ﷻ in the night of power is better than the reward one would receive for worshipping Allâh ﷻ for a thousand months.

٤. تَنَزَّلُ الْمَلَٰٓئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ★

4. [This night of power is such that] the angels and the holy spirit [Jibra'îl ﷺ] descend [towards earth] with every good by the order of their Sustainer.[a]

4[a] al-Bayhaqî *rahmatullâhi 'alayh* narrates a Hadîth on the authority of Anas ﷺ that on the night of power, Jibra'îl ﷺ descends with a group of angels and they make *du'â-e-maghfirat* (supplication for forgiveness) in favour of anyone whom they see engaged in the worship of Allâh ﷻ. Supplication for mercy (*du'â-e-rahmat*) and peace are inseparable. This is referred to as peace in the next verse. The words "every good" refer to this very peace.

٥. سَلَٰمٌ قف هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ★

5. [That night is full of] peace. That night remains [with this attribute of peace and blessings] till the break of dawn.[a]

5[a] These blessings are not peculiar to a particular portion of this night in the sense that blessings are experienced in certain portions of it and not experienced in others.

One objection regarding the night of power is that due to the differences in time [between different places in the east and west] this would necessitate that the night of power occurs at different times at different places. An answer to this is that there is nothing impossible about this. These blessings are experienced by some people at a certain time and by others at another time.

In like manner, the descent of the angels takes place at different times, at different places.

Masâ'ilus sulûk

"The night of power is better than a thousand months.": this is a clear text with regard to giving special importance to virtuous times [months, days, nights, hours, etc.] for the purpose of *'ibâdah*. This is an intrinsic habit of the *ahl-e-tarîq* unless some impediment overcomes them. Once this impediment disappears, they once again strive to reach their end [Allâh ﷻ].

'Ibâdah: worship of Allâh ﷻ.

Ahl-e-tarîq: those who are treading the path towards Allâh ﷻ.

SÛRAH AL-BAYYINAH
THE CLEAR EVIDENCE
(Revealed in Madînah – 8 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْم

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَأْتِيَهُمُ الْبَيِّنَةُ ★

1. Those of the people of the Book and the polytheists who were unbelievers [before the commissioning of Muhammad ﷺ as a Prophet] were [never] to abstain from their unbelief as long as a clear sign did not come to them.[a]

1[a] The "clear sign" refers to the Qur'ân. What this means is that the unbelief of these unbelievers was so intense and they were engrossed in such deep ignorance that without the commissioning of a great Messenger [like Muhammad ﷺ] it could not be expected of them to come onto the straight path. Therefore, in order to make His evidence complete and absolute, Allâh ﷻ sent Rasûlullâh ﷺ with the Qur'ân.

٢. رَسُوْلٌ مِّنَ اللهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ★

2. [Namely], a Prophet from Allâh who recites [to them from] pure pages.

٣. فِيْهَا كُتُبٌ قَيِّمَةٌ ★

3. In which accurate themes are written.

٤. وَمَا تَفَرَّقَ الَّذِيْنَ أُوْتُوا الْكِتٰبَ إِلاَّ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ ★

4. It was only after the coming of this clear evidence that the people of the Book [and more so the polytheists] differed [in religion].[a]

4[a] In other words, they differed with the true religion [Islam] and at the same time, they did not rid themselves of the mutual differences which they had since before by following this true religion. The words "more so" are applied to the polytheists because they had no heavenly knowledge [in the form of a heavenly Book] since before.

The Qur'ân is referred to as pages and its themes are referred to as books on the basis of their strength. The gist of this is that the sending of such a great Messenger [like Muhammad ﷺ] and such a great Book [like the Qur'ân] demanded that everyone should rally around the true religion [Islam]. However, these people turned these rallying points into points of differences. If we were to take the reverse meaning of this, we could say that those who did not hold opposing views and did not differ are the true believers.

٥. وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ
حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ
الْقَيِّمَةِ ★

5. **When in actual fact these people were ordered [in the previous scriptures] that they should worship Allâh in a way that they should be devoted to Him alone, turning away [from false religions], and that they should establish the salâh, and give the zakâh, and this is the way of those [above-mentioned] accurate themes.**

٦. إِنَّ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِي
نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ أُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ★

6. **Surely those who are unbelievers from among the people of the Book and the polytheists shall go into the fire of hell, wherein they shall abide forever. [And] these people are the worst of creatures.**

٧. إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ أُولٰٓئِكَ هُمْ
خَيْرُ الْبَرِيَّةِ ★

7. **Surely those who believed and did good deeds, they are the best of creatures.**

٨. جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَآ أَبَدًا ؕ رَضِيَ اللهُ عَنْهُمْ وَرَضُوْا
عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ★

8. **Their reward with their Sustainer is gardens of eternity, beneath which rivers shall flow – wherein they shall abide forever. Allâh shall be pleased with them and they shall remain pleased with Allâh.[a] This [paradise and pleasure of Allâh] is for him who fears his Sustainer.**

8[a] Neither will they commit any disobedience nor will they experience anything that is not liked whereby there would be the possibility of displeasure from either side [from Allâh ﷻ or from them].

Masâ'ilus sulûk

"When in actual fact these people were ordered [in the previous scriptures] that they should worship Allâh in a way that they should be devoted to Him alone…" :this is a clear text on the necessity of *ikhlâs* (devotion, sincerity) and completing all the stages of *ikhlâs* which has been conveyed by the word *hanîfiyyah*.

"Allâh shall be pleased with them and they shall remain pleased with Allâh. This is for him who fears his Sustainer.": in this there is an allusion to the fact that mere îmân and good deeds will not convey [a person] to the highest ranks. The pleasure of Allâh ﷻ is the greatest. Rather, the thing which will convey [a person to the highest ranks] is the fear of Allâh ﷻ. "and it is only the *'ulamâ'* from among His servants who fear Allâh." (35: 28)

It is for this reason that Junayd *rahmatullahi 'alayh* said that this pleasure [of Allâh] will be in accordance with the strength of one's knowledge and the depth of one's recognition [*ma'rifah* of Allâh ﷻ].

SÛRAH AZ-ZILZÂL
THE EARTHQUAKE

(Revealed in Madînah – 8 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ★

1. When the earth will be made to quake with its severe quaking.

٢. وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ★

2. When the earth will throw out its burden.[a]

2[a] The word "burden" refers to the treasures of the earth and all the dead that are buried in it.

٣. وَقَالَ الْإِنْسَانُ مَا لَهَا ★

3. [On seeing this condition, the unbelieving] person will say: "What has happened to it?"[a]

3a Upon witnessing this scene, he will say: "How did this unusual and unthinkable earthquake and expulsion of all these weighty things take place?" The reason for his asking this is that he had all along denied the resurrection and all the incidents

associated with it. Upon witnessing these incidents, he is taken aback and is at a loss.

٤. يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ★

4. On that day it will relate everything [good and evil] about it.[a]

4a In explaining this verse, the following Hadîth is narrated in Tirmidhî and other books of Hadîth: irrespective of what type of action a person did on the surface of the earth – be it good or evil – earth will inform [us] of all these actions as a testimony before Allâh ﷻ [in favour of or against the person].

٤. بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ★

5. The reason [for relating everything] is that your Sustainer will order it thus.

٥. يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لا لِّيُرَوْا أَعْمَالَهُمْ ★

6. On that day people will return [from the place of accounting] in scattered groups so that they may see [the fruit] of their actions.

٧. فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ★

7. So he who does good equivalent to an atom's weight [in this world] shall see it [in the hereafter].

٨. وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ★

8. And he who does evil equivalent to an atom's weight shall see it.[a]

8[a] This is on condition that that good or evil action is still existing. For, if a good act is obliterated because of *kufr*, or an evil act is wiped out because of repentance and îmân, then this is not included in this rule. This is because that good act no longer remains good, and that evil act no longer remains evil. Since the basis of that act [îmân or *kufr*] no longer exists, the ruling related to it will no longer apply.

Masâ'ilus sulûk

"On that day it will relate everything [good and evil] about it.": this is a clear text with regard to inanimate objects being able to speak. [This ability to speak] is normally dependent on having life and the power of perception. It is obvious that having this life and power of perception is not restricted to the day of resurrection. Both these qualities are found in them [inanimate objects] even now. However, they will manifest themselves on the day of resurrection.

SÛRAH AL-'ÂDIYÂT
THE CHARGERS

(Revealed in Makkah – 11 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. وَالْعٰدِيٰتِ ضَبْحًا ★

1. **By the oath of those horses that run panting.**

٢. فَالْمُوْرِيٰتِ قَدْحًا ★

2. **Then striking sparks of fire [on rocks].**

٣. فَالْمُغِيْرٰتِ صُبْحًا ★

3. **Then plundering at the time of dawn.**

٤. فَأَثَرْنَ بِهٖ نَقْعًا ★

4. **Then raising dust at that time.**

٥. فَوَسَطْنَ بِهٖ جَمْعًا ★

5. **Then penetrating forthwith into the midst [of the enemy].[a]**

5[a] This refers to fighting horses irrespective of whether they are used in jihâd or out of jihâd. Because the Arabs were a martial nation, they were very much used to such types of oaths. Panting occurs at the time of running. When the horse-shoes [made of steel or iron] strike against rocky terrain, they give off sparks of fire. It was the custom of the Arabs to attack the enemy in the morning so that the enemy will not know of their travelling and movements by night. To suddenly pounce upon the enemy in the morning and to abstain from attacking them at night were considered to be acts of bravery. Although dust flies [off the horses' hooves] whenever they run, by mentioning flying of dust at morning time, reference is made to the fast speed at which they run because when it is cool [in the morning], the dust is settled [and does not fly off easily].

٦. إِنَّ الْإِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ★

6. **Surely [the unbelieving] person is extremely ungrateful to his Sustainer.**

٧. وَإِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ★

7. **He himself is aware of this [either in the beginning or after pondering over it].**

٨. وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ★

8. Surely he is very ardent in his love for wealth.

٩. أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ★

9. Is he not aware of the fact that whatever is in the graves shall be resurrected?

١٠. وَحُصِّلَ مَا فِي الصُّدُوْرِ ★

10. And all that is in the hearts shall be made known?

١١. إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ★

11. Surely on that day their Sustainer is fully aware of their condition.

Masâ'ilus sulûk

"Surely [the unbelieving] person is extremely ungrateful to his Sustainer": this means that man's natural instincts prompt him to be ungrateful except him whom Allâh protects by His kindness and good favour. According to 'Isâm ud-Dîn, by mentioning this in this context wherein the *mujâhidîn* are mentioned, Allâh is praising them for striving in His cause despite it being against their nature. Man's having natural impediments and still acting against them will certainly be a cause of additional reward.

SÛRAH AL-QÂRI'AH
THE TREMBLE

(Revealed in Makkah – 11 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. اَلْقَارِعَةُ ★

1. The thing that will cause you to tremble.

٢. مَا الْقَارِعَةُ ★

2. What is that thing which will cause you to tremble?[a]

2[a] This refers to the day of resurrection which will rattle the hearts with fear and deafen the ears with its reverberating sound.

٣. وَمَآ اَدْرٰكَ مَا الْقَارِعَةُ ★

3. Do you know how that thing is which will cause you to tremble?

٤. يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ★

4. The day when people will be like agitated moths.[a]

4[a] This trembling will take place on the day when people will be like agitated moths. The point of similarity is weakness, large numbers and agitation. Although everyone will not experience agitation, weakness and being in large numbers will be applicable to all of them.

٥. وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ★

5. And the mountains will be like fluffy, coloured wool.[a]

5[a] The point of similarity is that the mountains will become scattered and caused to fly like wool.

٦. فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهُ ★

6. Then [after the weighing of deeds], the one whose balance [of îmân] will be heavy,

٧. فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ★

7. he will be in comfort according to his satisfaction [i.e. he will be triumphant].

٨. وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهُ ★

8. As for him whose balance [of îmân] will be light [i.e. he who is an unbeliever],[a]

8[a] Imân and unbelief (*kufr*) will be weighed in the scale. In this scale, one pan will be left empty and in the other scale either

îmân or *kufr* will be placed – depending on what the person was [whether a believer or an unbeliever]. Once the believers and unbelievers are differentiated in this way, then for the believers specifically, their good deeds will be placed in one pan and their evil deeds in the other. In this way, the deeds of believers will be weighed. And, according to the Tradition of Ibn 'Abbâs ﷺ if the good deeds are more, he will go to paradise and if the evil deeds are more he will go to hell. If both are equal, he will go to *al-A'râf* (name of a place between paradise and hell). Such a believer will then be forgiven either after intercession or after being punished for a while.

٩. فَاُمُّهُ هَاوِيَةٌ ★

9. his abode will be a bottomless pit.

١٠. وَمَآ اَدْرٰكَ مَا هِيَهْ ★

10. Do you know what that [bottomless pit] is?

١١. نَارٌ حَامِيَةٌ ★

11. It is a raging fire.

Masâ'ilus sulûk

With regard to the verse "Then [after the weighing of deeds], the one whose balance [of îmân] will be heavy," there are those who are of the opinion that the actual deeds will be weighed. Good deeds will be given a beautiful and illuminated appearance, and these will be placed in the illuminated pan, which is actually the

right pan of the scale set aside for good deeds. This pan will become heavy by the bounty of Allâh ﷻ.

SÛRAH AT-TAKÂTHUR

CONTENDING FOR SUPERIORITY

(Revealed in Makkah – 8 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. اَلْهٰكُمُ التَّكَاثُرُ ★

1. **Contending for superiority [over material possessions, which is a sign of love and greed] keeps you heedless [of the hereafter].**

٢. حَتّٰى زُرْتُمُ الْمَقَابِرَ ★

2. **Till you reach the graveyards.**

٣. كَلَّا سَوْفَ تَعْلَمُوْنَ ★

3. **Never! Very soon [the moment you reach the grave, i.e. the moment you die] you shall come to know.**

٤. ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ★

4. Again, [you are warned that] never! [this condition of yours is not correct]. Very soon you shall come to know.

٥. كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ★

5. Never! If you knew this with absolute knowledge [with absolute proofs which would have imposed upon you to follow them].

٦. لَتَرَوُنَّ الْجَحِيْمَ ★

6. [By Allâh!] You people will certainly see hell.

٧. ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ★

7. Again [it is emphasized upon you that by Allâh!] you will see it with the eye of certainty.[a]

7[a] This seeing which will result in certainty [or conviction] will not occur after some time. Rather, the certainty will be realized the moment they see it. Moreover, by actually seeing [or witnessing something], discovery or manifestation is also more clear – it is clearer than evidences and rational proofs as well. Their seeing for themselves is referred to as certainty [in this verse]. This certainty is referred to as the eye of certainty (*'ayn al-yaqîn*) although all the other forms [evidences and rational proofs] also amount to certainty or conviction.

٨. ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ★

8. Then, [listen!] on that day you will all be questioned about the bounties.[a]

8[a] This address is applicable to everyone in general based on the Hadîth wherein Rasûlullâh ﷺ addressed Abû Bakr رضي الله عنه and 'Umar رضي الله عنه and said: "You will be questioned about these bounties." Since non-sinners will be questioned about this, although it will not harm them in any way, how can sinners be saved from this questioning? Moreover, this questioning will be to their [sinners'] detriment.

Masâ'ilus sulûk

"Contending for superiority [over material possessions, which is a sign of love and greed] keeps you heedless [of the hereafter].": This is an explicit text in portraying the abhorrence of mutual boasting and pride. This verse specifically severs the bonds of mutual boasting like the unbelievers' mutual boasting over their dead ones. This mutual boasting of theirs over their dead ones actually entails a reminder of death itself. [Since we are all going to die, what is there to be proud about?].

SÛRAH AL-'ASR
TIME

(Revealed in Makkah – 3 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. وَالْعَصْرِ ★

1. **By the oath of time [in which profit and loss occurs].**

٢. إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ ★

2. **Man is in great loss [due to wasting away his life].**

٣. إِلاَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ
لا وَتَوَاصَوْا بِالصَّبْرِ ★

3. **Except those people who believed, and did good deeds [because these are excellent qualities], and continually recommended one another [in remaining steadfast] in [believing] the truth, and continually recommended one another in remaining steadfast [in carrying out good deeds].**

Masâ'ilus sulûk

Ibn 'Abbâs ﷺ explained the word *al-'asr* as time. In this there is a warning to the *Ahlullâh* that they do not squander a single moment – they either acquire excellence – as inferred from the words "those who believed, and did good deeds" – or they remain engaged in perfecting their excellence – as inferred from the words "and continually recommended one another …".
The *Ahlullâh* should take lesson from this that they do not waste a single hour nor a single minute without the remembrance of Allâh and that if they become neglectful, they should seek His forgiveness.

SÛRAH AL-HUMAZAH
THE SLANDERER
(Revealed in Makkah – 9 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِۨ ★

1. There is great destruction for every such person who is a backbiter, slanderer.

٢. الَّذِيْ جَمَعَ مَالاً وَّعَدَّدَهُ ★

2. Who, [out of intense greed], gathers wealth and, [out of intense love and satisfaction], counts it again and again.

٣. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ★

3. He thinks that his wealth will remain with him forever.[a]

3[a] He is so much engrossed, preoccupied and absorbed by this wealth as though he believes that it will remain forever. This threat [of great destruction] is applicable for possessing such traits and doing such deeds when the basis of these traits and deeds is *kufr*. However, a general threat for such traits and deeds has also been mentioned in other [Qur'ânic] texts [and

Traditions], i.e. irrespective of whether such traits and deeds are committed on the basis of *kufr* or not.

٤. كَلاَّ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ★

4. Never [will it remain]! (The destruction that was mentioned in the first verse is now explained): [By Allâh!] That person will be flung in a fire which crushes whatever falls into it.

٥. وَمَآ أَدْرٰكَ مَا الْحُطَمَةُ ★

5. Do you know what that crushing fire is?

٦. نَارُ اللهِ الْمُوْقَدَةُ ★

6. It is the fire of Allâh which has been kindled [by the order of Allâh].

٧. الَّتِيْ تَطَّلِعُ عَلَى الْأَفْئِدَةِ ★

7. Which reaches the hearts [the moment it touches the body].[a]

7[a] This is due to the fire's swift penetration and entry. By the person not experiencing death, his condition will be such that together with burning the body, it will burn the heart as well. If we do not take this into consideration [i.e. the heart burning together with or at the same time as that of the body], the person will still experience the pain of the fire reaching his heart because he will not be dying. This is different from the fire of

this world in the sense that it takes a long time for the fire of this world to reach from the body to the heart – to the extent that his soul departs [he dies] before [the fire can reach his heart]. He therefore does not experience the pain of the fire reaching his heart.

٨. إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ★

8. It [the fire] will be closed upon them,

٩. فِي عَمَدٍ مُّمَدَّدَةٍ ★

9. [in such a manner that those people] will be [encompassed] by towering pillars.[a]

9[a] In other words, the flames of the fire will be extremely huge and high [like pillars] and those people will be imprisoned by them.

Masâ'ilus sulûk

"Who, [out of intense greed], gathers wealth and, [out of intense love and satisfaction], counts it again and again." In the second part of this verse reference is made to the fact that hoarding wealth is abhorred when one has love for this wealth and is totally preoccupied with it. The effect of such hoarding is counting one's wealth again and again.

SÛRAH AL-FÎL
THE ELEPHANT

(Revealed in Makkah – 5 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحٰبِ الْفِيْلِ★

1. Do you not know how your Sustainer dealt with the people of the elephant?[a]

1[a] Abrahah, the ruler of Yemen, came with a huge army which included elephants in order to destroy the Ka'bah. When he reached the valley of Muhassir, flights of birds came in from the ocean. They carried pebbles as small as gram seeds in their beaks and feet. They began striking the army with these pebbles. These pebbles would strike the people like bullets from a gun and kill them. Most of them were destroyed by this form of punishment. Others escaped but died after having borne numerous other hardships. This incident occurred 50 days before the noble birth of Rasûlullâh ﷺ.

٢. اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ★

2. Did He not make their plot [regarding the destruction of the Ka'bah] to go totally off course?

٣. وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ★

3. He sent upon them flights of birds.

٤. تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ★

4. Striking them with stones of hard clay.

٥. فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ★

5. Allâh then made them like straw that has been eaten up.

Masâ'ilus sulûk

"He sent upon them flights of birds." In this there is reference to placing one's trust in Allâh (*tawakkul*) – that Being who gives power to the weak over the strong if He so wills. One should therefore fear none but Allâh ﷻ, one should not be despondent of Allâh's ﷻ help, and one should not be deluded or dazzled by the means which one possesses.

SÛRAH QURAYSH
THE QURAYSH
(Revealed in Makkah – 4 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. لِإِيلَافِ قُرَيْشٍ ★

1. Because the Quraysh have become accustomed.

٢. إِلٰفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ★

2. [That is], they have become accustomed to the journey of winter and summer.

٣. فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ★

3. So [in gratitude to this bounty], they ought to worship the Lord of this House [the Ka'bah].

٤. الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ ۙ وَآمَنَهُمْ مِّنْ خَوْفٍ ★

4. Who fed them in hunger and gave them security from fear.[a]

4[a] The meaning of these verses is that crops and grains did not grow in Makkah. It was therefore the habit of the Quraysh to undertake two commercial journeys in the course of the year. In winter they used to travel towards Yemen because it was a warm country. In summer they used to travel towards Syria because it was a cold land [at that time of the year]. Because the Quraysh were from the sanctified land [of Makkah] and the custodians of the Ka'bah, the people used to respect them and abstained from attacking their lives and wealth. The additional benefit that they received was that the people used to be hospitable towards them by feeding them [and seeing to their needs]. The present sûrah refers to all this. Since they were respected everywhere on account of the House of Allâh, the word "Lord" has been attributed to "this House". The giving of food at the time of hunger makes reference to the benefits that they enjoyed. The giving of security from fear makes reference to the fact that they were not attacked – both at home and while journeying as well.

Masâ'ilus sulûk

The Quraysh used to undertake two journeys: one in winter towards Yemen and the other in summer towards Syria – as narrated by Ibn. 'Abbâs ﷺ. They were completely safe on their journeys because they were the inhabitants of the Haram of Allâh [Makkah] and the custodians of His house [the Ka'bah]. Therefore, no one attacked them on their journeys while other travellers were attacked and plundered upon.

In this, reference is made to the fact that the one who has acquired wealth and fame by virtue of *dîn* should increase his gratitude and obedience to Allâh. He should not become boastful and disobedient. Nor should he consider himself worthy of that honour – like those who are affiliated to their spiritual mentors (*Shuyûkh*) in present times. They consider themselves to have rights and privileges over the people but do not consider the rights of Allâh ﷻ over their own selves.

SÛRAH AL-MÂ'ÛN
ASSISTANCE
(Revealed in Makkah – 7 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. أَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ★

1. Have you not seen the one who rejects the day of recompense?

٢. فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ★

2. [If you wish to hear about such a person], then it is he who repulses the orphan.

٣. وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ★

3. Who does not urge [others as well] in feeding the needy.[a]

3[a] In other words, he is so hard-hearted that let alone not showing kindness himself, he does not even urge others to do so. When it is so reprehensible to trample on the rights of others, it is even more reprehensible to trample on the rights of Allâh ﷻ.

٤. فَوَيْلٌ لِّلْمُصَلِّيْنَ ★

4. [It is proven from this that] there is destruction for such performers of salâh.

٥. الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ★

5. Who are neglectful of their salâh.

٦. الَّذِيْنَ هُمْ يُرَآءُوْنَ ★

6. Who are such [that when they perform their salâh], they show off.

٧. وَيَمْنَعُوْنَ الْمَاعُوْنَ ★

7. And they do not give the zakâh at all.[a]

7[a] They totally abstain from giving the zakâh because the fulfillment of this order is not necessarily displayed [to others]. On the other hand, salâh has to be performed in the presence of others. They therefore perform it occasionally in order to show to others. But once their [peoples'] eyes are averted, they abandon their salâh.

Masâ'ilus sulûk

The abhorrence of certain characteristics is mentioned here, viz. hard-heartedness, negligence, show or pomp, miserliness.

SÛRAH AL-KAUTHAR ABUNDANCE

(Revealed in Makkah – 3 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

The circumstances behind the revelation of this sûrah are as follows: from Rasûlullâh's ﷺ children, Qâsim ؓ was the eldest. When he passed away in Makkah, 'Âs ibn Wâ'il as-Sahmîy and other polytheists said that the progeny of Muhammad [ﷺ] has now been severed. He will now disappear into oblivion. What they meant was that his religion will remain in vogue for a few days and will thereafter be scattered into oblivion. This sûrah was revealed as a consolation to Rasûlullâh ﷺ - as stated in *ad-Durr al-Manthûr*.

١. إِنَّا أَعْطَيْنٰكَ الْكَوْثَرَ ★

1. Surely We have granted you al-kauthar (the name of a well. Abundant goodness in everything is also included in this).[a]

1[a] This abundant goodness includes the following: abundant goodness in this world, i.e. the continued existence of religion and the progress of Islam which obviously entails abundance and reward. It also includes abundant goodness in the hereafter, i.e. the different stages of proximity [to Allâh ﷻ] and the high stages [in paradise]. Therefore, if one child passes away and the enemies rejoice over this, there is no need to be sorrowful

because you have been given bounties that are far greater than this.

٢. فَصَلِّ لِرَبِّكَ وَانْحَرْ ★

2. So [in showing your gratitude for these bounties], offer the salâh for your Sustainer and sacrifice [for His pleasure].

٣. إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ★

3. Certainly, it is your enemy who is severed into oblivion.[a]

3[a] Whether this enemy's progeny continues outwardly or not, he will not be remembered well in this world. On the other hand, your followers, your religion, your remembrance and your pious name will be remembered with love and conviction till the day of resurrection. All this is included in the all-encompassing meaning of the word *al-kauthar*. If the progeny from your son does not continue, let it be so because you have achieved the objective of a progeny [i.e. continued remembrance in this world] to the extent that this will continue in the hereafter as well. On the other hand, your enemy is deprived of all this.

Masâ'ilus sulûk

"Certainly, it is your enemy who is severed into oblivion." Ibn Taymiyyah *rahmatullâhi 'alayh* says: Allâh ﷻ severs the enemy of Rasûlullâh ﷺ from all good: (1) He severs his family and his wealth – this causes his loss in the hereafter. (2) He severs his life and he therefore derives no benefit from it, nor does he equip himself with any good in this world for his eventual destination. (3) He severs his heart and is therefore unconscious of good and

He makes him unworthy of the recognition (*ma'rifah*) and love of Allâh ﷻ. (4) He severs his deeds and Allâh ﷻ therefore does not use him in His obedience. (5) He severs him from all avenues of gaining His proximity, he therefore cannot taste the joy of obedience nor can he taste its sweetness.

I [Ashraf 'Alî] say: In like manner, the one who harms His *auliyâ'* is also punished. The *auliyâ'* are the true inheritors of Rasûlullâh ﷺ. The following is stated in a Hadîth:

من عادى لي وليًا فقد آذنته بالحرب

"Whoever bears enmity toward a friend (*walî*) of Mine, I have certainly declared war upon him."

SÛRAH AL-KÂFIRÛN
THE UNBELIEVERS
(Revealed in Makkah – 6 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

The reason behind the revelation of this sûrah was that a few chiefs [of Makkah] came to Rasûlullâh ﷺ and made the proposition that he should worship their deities and in return they will worship his deity. In so doing, both will be practicing on both the religions and whichever of the two is correct, each group will receive a share thereof. These verses were then revealed – as stated in *ad-Durr al-Manthûr*.

١. قُلْ يٰٓأَيُّهَا الْكٰفِرُوْنَ ★

1. **Say [to the unbelievers]: "O unbelievers!"**

٢. لَآ أَعْبُدُ مَا تَعْبُدُوْنَ ★

2. **[My way and your way cannot be one], nor do I worship your deities [at present].**

٣. وَلَآ أَنْتُمْ عٰبِدُوْنَ مَآ أَعْبُدُ ★

3. **Nor do you worship my deity.**

٤. وَلَآ أَنَا عَابِدٌ مَّا عَبَدْتُّمْ ★

4. **Nor will I [in the future] worship your deities.**

٥. وَلَآ أَنْتُمْ عٰبِدُوْنَ مَآ أَعْبُدُ ★

5. **Nor will you worship my deity.[a]**

5[a] The meaning of this is that after being a *muwahhid* (monotheist), a person cannot be entrapped by the devastation of polytheism – not now nor in the future. And if you remain polytheists, you cannot be referred to as *muwahhids* – not now nor in the future. In other words, *tauhîd* and polytheism can never come together. As long as you remain worshippers of your idols and as long as you ascribe divinity to them, you cannot be considered to be worshippers of my deity [Allâh ﷻ], i.e. you cannot be considered to be *muwahhids*.

٦. لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ★

6. **You shall receive what you have earned and I shall receive what I have earned.[a]**

6[a] This verse entails a warning to them for their acts of polytheism. This entire sûrah thus entails a display of [Rasûlullâh's ﷺ] opposition [to the polytheists] and a warning to them [that they will be punished for their polytheism].

Masâ'ilus sulûk

"[My way and your way cannot be one], nor do I worship your deities [at present]." This verse displays one's disavowal of those who are astray and explicitly declares staying aloof from

them. This is what is called abhorring someone or something solely for the sake of Allâh ﷻ (*al-Bughd fillâh*).

SÛRAH AL-FATH
VICTORY

(Revealed in Madînah – 3 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ ★

1. **[O Muhammad ﷺ!] When the help of Allâh and [the signs of the Makkan] conquest reach [i.e. they are realized]...**

٢. وَرَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ أَفْوَاجًا ★

2. **[and the consequence of this is that] you see the people entering the religion of Allâh [Islam] in droves.[a]**

2[a] From this you [O Muhammad ﷺ!] must conclude that your purpose of living in this world and the reason for commissioning you as a Prophet, i.e. to perfect the religion of Allâh, have now been fulfilled. The time for your journey to the hereafter is now close. You should therefore prepare for this journey.

٣. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ★

3. Then you must glorify and praise your Sustainer and seek forgiveness from Him. He is a great accepter of repentance.[a]

3[a] Many Traditions explain that this sûrah informs Rasûlullâh ﷺ of his impending demise and that the victory mentioned refers to the conquest of Makkah. The reason for saying that the consequence of this conquest was "the people entering the religion of Allâh [Islam] in droves", is that many people were awaiting the conquest of Makkah. Before the conquest of Makkah, people used to embrace Islam in ones and twos. However, after the conquest of Makkah, tribes upon tribes began embracing Islam.

Masâ'ilus sulûk

According to the Traditions, the crux of this sûrah is that Rasûlullâh ﷺ is ordered to prepare himself to turn to Allâh ﷻ and prepare to meet Him after having perfected His religion for him and fulfilled the responsibility of conveying it.
I [Ashraf 'Alî] say: Similar is the duty of every person of the *Ahle Tarîq* - that when he fulfils the duties of guiding and advising [the people], he should free himself in trying to gain proximity to Allâh ﷻ, the Sustainer of all servants.

SÛRAH AL-LAHAB
THE FLAME

(Revealed in Makkah – 5 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

Bukhârî, Muslim and other books of Hadîth state that when the verse, "and warn your close relatives" was revealed [and Rasûlullâh ﷺ was commanded to invite his family members to Islam], he climbed onto Mt. Safâ, summoned all his relatives and invited them to Islam. When he did this, his uncle, Abû Lahab ibn 'Abdul Muttalib, said to him in derision: "May evil befall you for the entire day. Is this the only reason why you have summoned us here?" This sûrah was revealed shortly thereafter.

١. تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ★

1. May the hands of Abû Lahab break and may he perish.[a]

1[a] Seven days after the battle of Badr, a poisonous type of pimple erupted on the body of Abû Lahab, and out of fear that this disease would afflict them, all his family members [abandoned him] and left him in a secluded place. Eventually he died in this very condition. His corpse remained untended for three days. When it began to decompose, some labourers were ordered to carry it out of the city. They went and threw his body into a pit.

مَآ أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ★ ٢.

2. **Neither did his wealth avail him nor did his earnings.**[a]

2[a] Wealth refers to his capital while earnings refer to his profits.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ★ ٣.

3. **He shall soon [immediately after death] enter a fire of blazing flames.**

وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ★ ٤.

4. **And so will his wife who carries wood.**[a]

4[a] The wife of Abû Lahab used to gather thorny twigs, and out of her obstinacy, she used to scatter them on the path which Rasûlullâh ﷺ had to walk on. As stated in *ad-Durr al-Manthûr* on the authority of al-Bayhaqî and others.

Some scholars are of the opinion that the words "a woman who carries wood" are used to refer to someone who is a tale-bearer. This woman was also a tale-bearer. As stated in *ad-Durr al-Manthûr*.

فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ★ ٥.

5. **Upon reaching hell, there will be around her neck a rope which will be tightly twisted.**

Masâ'ilus sulûk

There is evidence in this that Allâh ﷻ takes retribution on behalf of His accepted, pious servants, i.e. the Prophets. Similarly, He also takes retribution on behalf of His close friends, i.e. the *auliyâ'*.

SÛRAH AL-IKHLÂS DECLARATION OF ALLÂH'S PERFECTION

(Revealed in Makkah – 4 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

The circumstances behind the revelation of this sûrah is that some polytheists asked Rasûlullâh ﷺ to describe to them his Sustainer and to explain His lineage to them. Sûrah al-Ikhlâs was revealed in response to this request. As stated in *ad-Durr al-Manthûr*.

١. قُلْ هُوَ اللهُ أَحَدٌ ★

1. **Say [to the people]: "He, Allâh, is one [in His perfect being and perfect attributes]."[a]**

1[a] The perfection of His being is that He is self-existing. The perfection of His attributes is that His knowledge, power and other attributes are since eternity and all-encompassing.

٢. اَللهُ الصَّمَدُ ★

2. **"Allâh is [so] independent [that He is not in need of anyone while everyone is in need of Him]."**

٣. لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ★

3. **"He has no offspring, nor is He the offspring of anyone."**

٤. وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ ★

4. **"And there is no one equal to Him."[a]**

4[a] Those who reject the oneness of Allâh ﷻ are of several types: (1)those who reject His existence, (2) those who reject His being, (3) those who reject the perfection of His attributes, (4) those who attribute partners in worshipping Him. All these groups have been refuted by the words "He, Allâh, is one." Those who attribute partners to Him when seeking assistance have been refuted by the words "Allâh is [so] independent [that He is not in need of anyone while everyone is in need of Him]." Thus, the theme of the first verse is in concordance with that of ("You alone do we worship" – Sûrah al-Fâtihah, verse 4) while the theme of the second verse is in concordance with that of ("You alone do we ask for help" – Sûrah al-Fâtihah, verse 4). Those who attribute sons and daughters [to Allâh ﷻ] have been refuted by the words "He has no offspring". Those who believe in the divinity of some humans or jinn have been refuted by the words "nor is He the offspring of anyone". In other words, these [humans or jinn] were born [from someone] while Allâh ﷻ was not. This is because [if we claim that He was born from someone] this would mean that He was not existing since eternity. Those who believe in equals to Allâh, as is the belief of the Mageans with regard to the gods, Yazdân and Ahraman, they have been refuted by the words "And there is no one equal to Him."

Masâ'ilus sulûk

This entire sûrah, despite its brevity, entails numerous information about the divinity of Allâh and Islamic beliefs.

SÛRAH AL-FALAQ
DAYBREAK

(Revealed in Makkah – 5 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

Sûrah al-Falaq and Sûrah an-Nâs were revealed together. According to the Tradition of *Dalâ'ilun Nubûwwah* of Imâm Bayhaqî, the circumstances surrounding the revelation (*Sababun nuzûl*) of these two sûrahs are as follows: A Jew, by the name of Labîd, and his daughters had done some magic against Rasûlullâh ﷺ as a result of which Rasûlullâh ﷺ became ill. He made *du'â'* to Allâh ﷻ and these two sûrahs were revealed. The first sûrah has five verses while the second has six verses totaling 11 verses. Rasûlullâh ﷺ was also informed, via revelation, of the place where the magic was done against him. As a result, several things were removed from the spot where the magic was done. Among those things was a piece of string which had 11 knots. Jibra'îl ﷺ began reciting these verses and upon the completion of each verse, each knot became untied and Rasûlullâh ﷺ was completely cured. We have been ordered to seek refuge in Allâh ﷻ from various types of evils and to place our trust in Allâh ﷻ in all our affairs by reciting both these sûrahs together.

١. قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ ★

1. **Say [in order to seek refuge for yourself]: "I seek refuge in the Master of the dawn break."**

٢. مِن شَرِّ مَا خَلَقَ ★

2. "From the evil of all the creation."[a]

2[a] The dawn break is specifically mentioned in contradiction to the night in order to make reference to the fact that just as Allâh ﷻ removes the night [by causing the dawn break], He can also remove the effects of the night, i.e. magic [which is normally planned and done at night].

٣. وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ★

3. "And [especially] from the evil of the dark night when night falls [and the possibility of evils of the night become apparent]."

٤. وَمِن شَرِّ النَّفَّـٰثَـٰتِ فِي الْعُقَدِ ★

4. "And [especially] from those that recite incantations and blow upon knots."

٥. وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ★

5. And from the evil of the envious when he envies.

Masâ'ilus sulûk

This sûrah and the one after it was revealed in order to remove the effect of the magic that was perpetrated against Rasûlullâh ﷺ. We also learn from this that natural causes perpetrated by those who are deviated [*Ahlul Bâṭil*] can also have an effect on those who are on the true path [*Ahlul Haqq*]. Such effect is not

the criterion of truth and falsehood as alleged by many ignorant persons who are deluded thereby, and fall into deviation thereby. "And from the evil of the envious when he envies.": The despicability and abhorrence of envy is obvious from this verse.

SÛRAH AN-NÂS
PEOPLE
(Revealed in Makkah – 6 verses)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I commence in the name of Allâh who is very beneficent, extremely merciful.

١. قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ★

1. **Say [in order to seek refuge for yourself]: "I seek refuge in the Sustainer of the people,**

٢. مَلِكِ النَّاسِ ★

2. **in the Owner of the people,**

٣. إِلٰهِ النَّاسِ ★

3. **in the Deity of the people."**

٤. مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ★

4. **"From the evil of [Satan] who whispers, who withdraws."[a]**

4[a] It is stated in a Hadîth that the meaning of withdrawing is that the person withdraws and recoils when the name of Allâh ﷻ is mentioned. This is obviously found among the Satans belonging

to the jinn. As for the Satans among mankind, then according to *at-Tafsîr al-Kabîr*, the whisperer appears in the form of an adviser and well-wisher. But if he is repulsed, he abstains from his [evil] whisperings and withdraws. But if his advice is accepted, he goes to extremes [in his evil whisperings]. This attribute [of withdrawing and recoiling] makes reference to the fact that seeking refuge in Allâh ﷻ from such a Satan will cause a person to be saved because such a Satan recoils and withdraws from the remembrance of Allâh ﷻ.

٥. الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ★

5. **"Who whispers into the hearts of people."[a]**

5[a] This refers to whispers which lead people to commit sins. It is obvious that such whispers are harmful to one's *Dîn*.

٦. مِنَ الْجِنَّةِ وَالنَّاسِ ★

6. **"Be he [the whisperer] of jinn or of mankind."**

Masâ'ilus sulûk

"From the evil of [Satan] who whispers, who withdraws." Ibn Shâhîn narrates on the authority of Anas ﷛ who said: I heard Rasûlullâh ﷺ saying: "Satan (*al-Waswâs*) has a nose like the beak of a bird. When man becomes neglectful [of Allâh], Satan places that beak in the ear of the heart whispering [evils] into it. But once man remembers Allâh, Satan retreats and recoils. It is for this reason that Satan is referred to as *al-Khannâs*, i.e. he who withdraws when the name of Allâh is mentioned." From this we learn the peculiar effect of remembrance [of Allâh ﷻ]

and of neglect in this regard, and that each one [remembrance and neglect] is the treatment for the other.

وآخر دعوانا أن الحمد لله رب العالمين

وصلى الله على نبيه الكريم وآله وصحبه أجمعين

ربنا تقبل منا إنك أنت السميع العليم

اَللّٰهُمَّ آنِسْ وَحْشَتِيْ فِيْ قَبْرِيْ، اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْآنِ الْعَظِيْمِ وَاجْعَلْهُ لِيْ إِمَامًا وَّنُوْرًا
وَّهُدًى وَّرَحْمَةً، اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَارْزُقْنِيْ تِلَاوَتَهُ آنَاءَ
اللَّيْلِ وَآنَاءَ النَّهَارِ وَاجْعَلْهُ حُجَّةً لِّيْ يَا رَبَّ الْعَالَمِيْنَ.

"O Allâh! Remove my loneliness in my grave. O Allâh! Forgive me through the exalted Qur'ân. Make it my leader, a source of illumination, guidance and mercy. O Allâh! Remind me thereof all that I have forgotten. Teach me thereof all that I am ignorant of. Enable me to recite it by day and night. Make it a proof for me, O Sustainer of the worlds!"